

Ancestors' heritage in the Uzbek musical art

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ABSTRACT

This article deals with the Uzbek music, and the legacy of our ancestors is based on the masterpieces they left behind. It has been reported that music has evolved not only today but also for centuries.

Keywords: music, art, culture, folk music, education, history, musical instruments, form.

1. INTRODUCTION

As noted by First President I.A.Karimov in his book "High Spirituality - Invincible Power": We want our people to be superior to anyone in the world, to have our children stronger, more educated, wiser and, of course, happier. As we do our best to live free, the issue of spiritual upbringing is undoubtedly important.

According to the sources, military-official music, classical maqom art and other folklore of the Turkic, Arabic and Persian-speaking peoples of the region have developed along with Uzbek folk music. Most importantly, music has become a symbol of bravery and courage.

"... I have ordered," Amir Temur says in his "Laws of Temur" that any emir (commander) should conquer a country or defeat an enemy, let them value him with three things: proud exclamation, a banner and a drum, and call him a merit "[1.67].

"The modern conditions require that the education system be viewed as a whole, with all stages of its education, providing general and special education, vocational training, and spiritual and moral education of young people. To do this, it is important to strengthen the education system, the system of higher and secondary special education, update curricula and enrich them with the treasures of world culture." [2.239]

While meeting of the President with intellectuals on the theme "Development of literature and art, culture is a positive foundation for the spiritual development of our people": some negative aspects of the development of our culture and art, Actively addressing the current challenges and solutions that need to be addressed objectively and critically, with a deeper analysis of the activities of creative associations, the Ministry of Culture and its affiliates and organizations, and the role and place of creative intelligentsia in the life of society today. The experience accumulated over the years of independent development, reflects all the historic changes that have been made in building a great state with its own path of development, which the world community has considered as an Uzbek model. The news has a great impact on the minds and dignity of our people According to the First President IA Karimov, spirituality is absorbed in man by mother's milk, father's example, by the advice of ancestors. Spirituality is the power of the people, the society, the state. Allocating labor and money to strengthen the culture means an ax to our future. Spirituality is a very sensitive educational area that cannot be overlooked. It is not a secret that each nation is stronger, not only by its subsoil and its natural resources, but also by its military and production potential, and above all, by its high spirituality. Man is born for happiness. A great way to study the origins, history, sources and stages of our music culture, especially the repertoire of famous artists who have made an indelible mark on the development of our art, to learn about performing arts and creative ways. It's no secret that it's open. Therefore, our noble goal is to answer our homeland with the knowledge we have received.

It is worth noting that the famous medieval East scholar Jacob Ibn Isaac al-Kindi was very much influenced by the influence of music on the human spirit and made great strides in this field. He wrote: - There is a similarity between the music and the flowers. The scent from the flowers is like the silent music. Smells, like the music, give a person strength and energy. "[3.82]

Historically, Uzbek folk instruments have evolved over the centuries with their distinctive musical instruments. The great scholars of Al-Farabi (IX century) in his book "The Great Music", Safiuddin Urmavi (XII century), The Great Book by Al-Marohi (XIV Century), Ahmadi (14th Century) in the Discussion of Tunes, Ainullobiddin Hussein (15th Century) in the Treatise on the Narrative of the Risale Narrative and Practical Music, by Abdurahman Jami (15th Century) in the Musical Pamphlet Ali Zhangi (XVII century) in his "Treatises on Musical" focused on various aspects of the study of musical instruments and described the classification of musical instruments of their time. Famous poets of the past repeatedly refer to musicians in their works to mention the names of musical instruments. In particular, the works of the great thinker and poet Alisher Navoi emphasize the most elegant and classical branches of music. In the twentieth century, scholars such as Eikhorn, Abdurauf Fitrat, and Viktor Belyaev have been successful in organizing musical instruments. Historical manuscripts, literary works, and musical brochures contain little mention of all musical instruments that have appeared in the practice of the peoples of Central Asia. Musical brochures provide information on musical instruments (form, structure, string ratios, producing criteria, trees used for musical instruments, etc.). They include strings: borbad, harp, dombra, violin, navha, nuzxa, lire, dulcimer, rubab, tambour, dutor; drums: moody, chessome, organ, shammoma, tambourine, trumpet, flute, trumpet; There are various levels of information about percussion instruments: tambourine, doyra, dombra and safil. Al-Farabi, Abdurahman Jami, Amouli, Darvesh Ali Changi, Abdurauf Fitrat, Victor Belyaev have paid great attention to musical instruments in their pamphlets, and have described their practical role, some philosophical features, and their specific classification. Usually, musical instruments have been used in various aspects of the practice. It is worth noting that the simplest musical instruments were created and widely used in everyday life. Such instruments exist in the folk music world of every nation and are still in use today. Dust, kobyz, and sibig are among the instruments that have been preserved and preserved in the Uzbek folk practice. The production and execution of these instruments is also remarkable.

It is worth noting that Uzbek classical music is a verbal art. Every musical activity that is present in the music is perceived and mastered by listening to the colors, the charm, the ideas, the content, and the decorations. Every effort they make is a product of creativity. Therefore, music has been passed down from generation to generation orally. We are honored with the tradition of "master-apprentice". After the Republic gained independence, it is important to treat the unique musical heritage and their implementation in the education system. The teaching of this tradition, especially in special educational institutions, and its education are among the tasks for the younger generation.

In particular, in the 17th century, Dervish Ali Changi's booklet says: - Dervish Ali learned his first musical lessons from his father, Mirzo Ali Changi. Later, the famous musician, Hujand Jaafar Lawi, Ali Dost Nayi, Hassan Kawawi, Hafiz Mahmud, Hafiz Miraq Ibn Majruhi will learn the lessons of music and the general moral and human qualities. Changi's musical booklet states that many craftsmen in the musical life of the time were enthusiastically involved in the practice of music including Bokiy Dirzzi, Poyanda Tabib, Abdulkarim Qazi, Munajjim Boqi Shahidi, Hafiz Qasim Bazzoz and Pirmuhammad Potters performed with great skill. [4.131] This is likely to be a hint of an ensemble band.

As a result of this, our interest in mastering traditional music, that is, popular songs and rhythms, grows from year to year. One of the main tasks of traditional performing departments is to teach folk songs in the form of oral tradition from master to student, but also based on written sources. As our status has been alive for centuries, it will take hard work and dedication to leave them to the next generation, forever. One of the main tasks of our time is to train highly skilled professionals who are well-versed in our musical heritage. Usually performing classical songs and rhymes requires the singers to have a great deal of talent and skill, a wide range of voice, and a broad breath. Another important factor in Uzbek traditional singing is its ability to express its naturalness and to play the music with national ornaments.

In the course of radical reforms in the economic, political and social spheres of the country, our society pays special attention to national culture and arts, spirituality, enlightenment and developmental factors. It is important to revive as much as possible the national values and traditions inherited from our

forefathers, to thoroughly study our historical and cultural monuments, including our musical heritage. The diligent efforts of every teacher (no matter what profession) is the most urgent task today, patriotic, selfless, and upright in all our efforts to serve the President's speeches in the field of human resources. One of the main objectives of the initiative is to form a fully developed young generation, to bring up a full-fledged person who will be able to fully pass on the knowledge to the next generation. National music is a reflection of the past lives of our people in words and melodies. Much has been said about national Uzbek ideology and national ideology lately. National ideology, the national idea based on it, is a powerful force that unites the nation in a program of action that unites the aspirations of the whole nation. So the original music never loses its expression. An accomplished and well-rounded musician, the young performer will continue to gain experience as he or she becomes an artist.

When we study the people's heritage, the internal structure of the ancestral heritage goes back to the family. Therefore, the sacred place of family is one of the main tasks we all face. Not only in Uzbekistan, in all countries the family is very important.

Interest in family relations abroad has increased radically since the beginning of the last century. Well-known researchers like U.J. James, C.Culi, U.Tomas, F.Znanetsky, J.Piaje, and Z. Freud pay special attention to the nature of interpersonal relationships that occur within the family circle and influence one person to another. how to change and improve their qualities. As a result, the importance of research in this area has drawn public attention. Scientists have emphasized the unique nature of family research and the methods used in it, and have also commented on the rules of conduct that should be followed in family studies.

Article 65 of the Constitution of the Republic of Uzbekistan states: "The family is the primary unit of society and has the right to the protection of society and the state." The third world in which a couple is made up of two living beings is a family union. The family is not only the husband and wife, the family is also their children. The closest family is a family. There is no separate family science. However, there are more than 10 disciplines involved in various aspects of the family. These subjects include the following. Ethnography - marriage studies family relationships as a part of peoples' lives.

Population - demography - studying the various problems of the family, which is the main source of population and its political, social, economic and historical processes.

The economic science deals with statistics, family budget, family consumption, household consumption, distribution of labor, family economic relations.

The task of psychology is to study the social and natural sources of spiritual phenomena, the feelings and perceptions that are expressed in marital and family relationships.

As President Islam Karimov has said, the family is the basis of society. Our state can and should be understood as a large family. It is not possible to live a good and dignified life without the mutual respect and dignity, without the duty of all family members to show kindness towards one another. The family is based on the laws of life and conscience, and has a long and lasting moral foundation. Democratic family is based on the needs and values of people. Most Uzbeks are concerned about their own well-being, not the welfare of their immediate family and neighbors. It is the highest moral value, the pearl of the human heart. These ideas are the basis of the Uzbek family's character. Our society plays an important role in the socio-economic and spiritual life of Uzbek families, as the prosperity of families means the prosperity of society.

The hard work and life of our great artists as a model for the younger generation goes through our lives. Here we see the great love of the book in the work of Johann Sebastian Bach, our great composer. To keep his brother angry, we can see that the book of the moonlight with his own hands, which he wrote every night, is incredibly high in the love of the genius of science. This is not a big flight of words, it is a fact that not only we can say the masterpieces of world music literature but we can also give examples of literary writers from all over the world.

2. CONCLUSION

In conclusion, we can say that while peace in the family reigns, it is better to enrich our spiritual life rather than to light life. Only then can we expect our children to grow up to be fully moral people.

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